

# The Bloomfield Record.

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PRICE FIVE CENTS.

## CATSKIN MASCOTS.

PUSSEY'S HIDE IN GREAT DEMAND WITH THE SUPERSTITIOUS.

Gambler's Belief There Is Great Luck In Catskin - Some Bring Fancy Prices, While Others Are Dirt Cheap - A Chicago Dealer Who Knows All About It.

"What in the world do you do with these catskins?" inquired a reporter of a dealer in furs in this city.

"Sell 'em," sentimentally replied the furrier.

"Yes, true enough, if you can find purchasers."

"Don't fret yourself about that, my son. Buyers are plentiful. All classes of people call for 'em, but they are in demand chiefly among gamblers - a very superstitious class - who wear 'em for good luck."

"Are any colors declared off?"

"Decidedly so. The greatest virtue lies in those of Stygian blackness - nature's own dyeing. Art is deceiving as well as long, and we call in the dyer to meet this demand. All the fashions of people call for 'em, but they are in demand chiefly among gamblers - a very superstitious class - who wear 'em for good luck."

"What use do the sporting gentry find for the pelts?"

"The orthodox and accepted fashion is that of wearing the skin next to the chest, the hair meeting against the man's epidermis."

"Must be charming in summer weather."

"Superstition and fashion take pretty strong hold on people. Seriously, I am telling you the simple truth. I know gamblers whose names are familiar to you who would sooner appear up on the streets in the delectable garb of an African doko than divest themselves of their precious catskin charm. Why should you be surprised?" added the furrier, who is somewhat of an antiquarian.

"The Egyptians worshipped the cat, the animal from which our fur is descended, and embalmed it by the million. It wasn't much of a leap from adoration of the creature to faith that virtue lies in its integument. The garments of departed souls, as well as their bones, teeth and nail parings, are declared to have healing, in them, and millions of good souls devoutly believe in these relics."

"Oh, Chicago, Chicago, with the twentieth century so near!"

"What is the matter with you? Why the practice of wearing the skin next to the chest, no means local. On the contrary, we supply the trade at New Orleans, Atlanta, Galveston, San Francisco, Portland, New York, Baltimore, Philadelphia and cultured Boston even. My father sold catskins 50 years ago."

"Are their virtues restricted to the realms of dice and cards alone?"

"By no means. All classes of people wear them. Only yesterday a lawyer - a regular sober side of a fellow, who is said to be in training for a judgeship, bought the finest skin in the collection, paying me \$3 for it. Yes, he said he wanted it for a friend, and he did - his very dearest friend - himself."

"What becomes of the old ones, for I suppose they finally wear out?"

"Why, to be sure, like all things earthly. These owners wear out, despite their reputed nine lives. They sometimes lose their efficacy. Let a gambler have an uncommon run of ill luck, and he makes a scapegoat of his fetish. With many incantations he consigns it to the flames, for it would never do in the world to let it fall into the hands of another so long as he is living. This would mean the fortune of the new possessor and the irretrievable ruin of the other fellow."

"Many gamblers," continued the furrier, "possess several skins, and I know how one for each day of the week, and he is most careful to make no mistake in the wearing of them. His Monday guard would not avail for Tuesday, and his Saturday wear would cripple his Friday plans. Such blunders could only be corrected by hoodoo doctors of skill."

"You romance well."

"I maintain the truth of all I say. You have your superstitions and I have mine. Shall we torture those who differ with us? The cat has been man's companion from the beginning. A way back in the orient the cat's presence marks man's home. Its virtues are strong enough to win and hold the affection of woman, and that's more than many men can boast. But I do not defend the superstition."

"What are these black ones worth, anyway?" demanded the reporter, feeling in his pockets.

"They range from \$1.75 to \$2.75. The dyed ones are lower, and I can pick you out a good one for about \$1.25 to \$1.50. Perhaps a gray or spotted one would suit you. Here's one a bit off that I'd sell you for 75 cents. While it may not have the virtue of a prime black, it might do well as a starter."

"Have you no secondhand articles?"

"Haven't I said that people guard against that? When an unfortunate gambler dies no one would touch his belongings, but when a rich or lucky one goes off there's a rush among the fraternity for his catskin. It hasn't been so very long ago that a knight of the card table in this city made a journey to New Orleans solely for the purpose of procuring himself a peculiarly lucky skin left by a gambler who had recently died, and he paid a good round sum for it too. But the demand is steady withers, and prices hold good. To be sure they are tanned, and well tanned too, but the charm lies in preserving intact every hair, which, like those of the head, would seem to be all numbered." - Chicago Tribune.

When a clumsy man has stepped on a lady's trailing skirt, before he begins to apologize he should always get off the skirt.

Has the tariff on cranberries been increased or reduced? The State of New Jersey is interested in this question.

## CHINESE MOCK MONEY.

Made by the Celestials to Defraud Their Departed Ancestors.

A correspondent of The North China Herald, writing from the interior of the Kiangsu province, mentions that one of the industries there is the manufacture of mock money for offering to the dead.

Formerly the Chinese burned sham paper money, but in these days of enlightenment and foreign intercourse the natives of Soongchow, Hangchow and other places have come to the conclusion that dollars are more handy to the ghosts than clumsy paper money; hence now, to a great extent, supply their ancestors and departed friends with mock dollars. These are only half the size of real dollars, but there appears to be no more harm in cheating the dead than there is in cheating the living. Besides the deceased are not supposed to know the difference, for many of them passed this life before silver dollars were imported into China.

A hundred mock carous dollars, done up in boxes, are sold for 34 cash.

The operation of making this money is interesting. First of all there are blocks of tin which are melted down and then poured between boards lined with Chinese paper, and when the upper board is pressed down on the lower a thickness of tin remains. This is next cut up into strips 4 inches long, one wide and an eighth of an inch thick. Some 10 of these strips are placed evenly together, one on top of the other, and one end is held between the thumb and forefinger, and the workman proceeds to hammer them out till he has beaten them so thin that they are now 3 feet long and a foot broad and so thin that they are not thicker than the thinnest paper. This is next pasted on common cardboard, which is then cut with a machine into the size of a hundred dollars, and this having been done a boy takes the cut-out pieces in hand and with two dies, one representing the one side and the other the reverse, hammers impressions of dollars on them, and the money is ready for use.

Another very curious instance of the practice of cheating the gods is recorded in the same journal, but from quite a different part of the country. It appears that districts of the Anhui province have lately been ravaged by an epidemic, so that in many places the people were unable to attend to the harvesting of the crops. An attempt was then made to deceive the gods by "playing at" New Year's day and pretending that Sept. 1 was the first day of the new year. Every preparation for celebrating the bogus new year was made, such as burning firecrackers and pasting happy sentences in red paper on the walls. The object was to make the gods of sickness and epidemics in the course of nature should appear. As any action contrary to nature done by the gods is liable to punishment by the king of heaven, the actors in this farce thought that the gods of sickness would gather his evil spirits back to him for fear of the displeasure of his superior divinity. This child's play received the permission and co-operation of the local authorities. - London Times.

How the Solomon Islanders Obtain Fire.

They select a stake of dry, soft wood about as thick as a man's wrist. From this they slice off a few chips in one place, so as to make a flat surface for rubbing. The stake is then placed on the ground in front of the operator, who sits at one end of it and holds it firmly between his toes. He then takes a piece of hard wood, shaped like a pencil, and holding it with both hands begins rubbing up and down the flat surface of the stake. A groove is soon formed in the stake, and a dark colored dust, which is pushed to the end of the groove. By and by this dust begins to smolder. Next a piece of dried torchwood is applied and blown up until it glows. In this way, and with perfectly dried wood, a native will produce fire in something less than a minute. But the art is not easily learned, and a European who lived on the island for some time says that although he had tried until his shoulder ached he was never able to produce more than smoke. - New York World.

One of Japan's Jewels.

The great attraction of Kanakura, and one of the jewels of Japan, is the Daijingu, or great bronze Buddha. We approach it through a three lined avenue and get the first and best view of it at a distance of some 200 feet. It is a sitting figure, 49 feet 7 inches high, 97 feet 2 inches in circumference. The statue is 5 feet 5 inches long and from ear to ear 17 feet 9 inches wide. The eyes, which are pure gold, are nearly 3 feet long. The circumference of the chin is 8 feet. These figures give some idea of the size, and the figure is elevated on a stone platform some 13 to 15 feet above the person approaching it. But no description can convey an idea of the majesty of the face. It is bent gently forward as if in brooding contemplation of the infinite. It represents perfect peace - the repose of the attained Nirvana. - Boston Herald.

A Curious Procession.

A curious procession once took place at Brussels. One part of the display consisted of a car containing an organ played by a bear. There were no pipes to the instrument, but a number of cats, each inclosed in a narrow cage, answered the purpose. They were so arranged that when the bear touched the keys of the organ, the cats' tails were pulled, and the result was anything but choice music, to say nothing of the cruelty thus practiced on the poor animals. - Brussels Correspondent.

A Good Story.

Now the political equality clubs are busy sewing on to their equal suffrage flags a second star for Colorado, besides the star of Wyoming. While they are about it they may as well prepare a third star for Kansas, to be added next fall. - Woman's Journal.

King Of The West King Of Bavaria.

King Otto the last King of Bavaria, is confined in a castle near Munich and a military guard surrounds it.

## ORIGIN OF LYNCH LAW.

It Began In Virginia and Was Neither Violent Nor Unjust.

Lynch law had its origin in Virginia, according to the conclusions of a gentleman who has been investigating the early history of that state. It was not mob law, as it is now understood. It was orderly, methodical and fair in its processes and was strongly opposed to violence or mob rule. Its distinctive feature was simply that its decrees and findings were executed sternly and swiftly upon the spot of their delivery.

Charles Lynch, whose name is associated with the summary proceedings now known as acts of "lynch law," was a Revolutionary soldier. He was the war ended took up his residence in Pittsylvania county. The region in which he lived became at one period of the Revolution infested by bands of Tories and outlaws, whose depredations upon the defenseless people extended from the lower parts of North Carolina and Virginia to the passes of the Blue Ridge and the headwaters of the James and other mountain streams.

Deserters from both armies added strength and semblance of organization to their operations. Wherever they appeared the terror stricken inhabitants were plundered, harassed and mercilessly subjected to every variety of insult and outrage. A remedy was needed for this insufferable state of things, a remedy that should at once strike such terror to these miscreants as would relieve a community already suffering from the effects of hostile invasion. Colonel Lynch was the man to take the lead in such an emergency.

He succeeded in organizing a body of patriotic citizens, men of known character and standing.

Having laid his plans before them and securing their approval, he at once proceeded to put them into execution. At the head of his followers he promptly got upon the track of the unrepentant enemy, captured many and caused the others to flee from the country.

When any of these outlaws fell into his hands, they were not taken at once to a tree and hanged or tied to a stake and shot, as is now done under the perverted system of the present day. The captives were tried separately, the accused allowed to make his own defense and to show cause, if he could, why he should not be punished.

So far from such a lawless procedure a jury was selected from Lynch's men, over which he presided as judge. The captives were tried separately, the accused allowed to make his own defense and to show cause, if he could, why he should not be punished.

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## LINE TO A CYNIC.

He daily tried the ways of many men, Silent, serene, and in the city's heart They often marked his placid features, when They could not find the anger in his heart.

Insensible, and grave of mien, to all He was to seem a man of marble wrought, But I, I knew his calm was but a pall Wherewith to shroud the skeleton of thought.

Was not his secret writ upon his brow, In one sharp symbol, pitifully plain? That furrow was not turned by Time's dull plow, Rather a sword cut dealt by deathless pain. He daily paced the city's populous ways, And through his heart a sad and hopeless pain.

Was ever looking, and his eyes were dim, Was fixed on something far beyond the dim.

Ordering a Dinner.

The average American citizen is wonderfully deficient in knowledge of what he can get to eat. He falls down when it comes to ordering a dinner. The great majority of people in this country are brought up frugally at home and do not know anything but the commonest dishes. The consequence is that when a man goes into a restaurant for dinner or to a hotel he gazes helplessly at the bill of fare and sees many things of which he does not know the component parts. He dares not order anything that he is not sure of, for fear of ridicule, and he falls back on roast beef and mashed potatoes. The fact is he doesn't know anything but roast beef.

Same way in a restaurant. When a waiter shows a bill of fare under a man's nose, five times out of ten he will look it over and then say, "Give me a steak and some fried potatoes." Now, the man who does this, and nearly every one of us does it day after day, doesn't know what he is eating. He is sick unto death of steaks and fried potatoes. He loathes ham and eggs, and yet he keeps on ordering them in dreary and dyspeptic succession, because he doesn't know any better, and he is too proud to confess his ignorance. It's the way with me, and I'll bet it's the way with most of you. - Buffalo Express.

Odd Definition of Regimental Wire Gun.

DEAR SIR: - I beg to call your attention to the remarkable reply made by the editor of The Broad Arrow in the issue of that paper of Sept. 23 to an inquiry regarding the "Brown regimental wire gun" (sic), page 401, to wit:

"The Brown gun is an American invention, and the regimental wire gun is an American which we take to mean a gun to accompany a regiment or bat talion in the field. - Ed. B. A."

The Brown segmental wire gun is so called because the tube is made of segments, and the segments are joined by a tension. The gun is 5 inch caliber and is capable of firing a shell of 50 pounds weight. Its working pressure is said to be 50,000 pounds per square inch. It could be used as a "gun" to accompany a battalion in the field" only by the horse marines. Perhaps the editor of the Broad Arrow had that gallant body in mind. - New York Herald.

The Visible and Invisible.

The wisest Indian philosophy has never bogged, like ours, over that silly word "invisible." The Unishan says, "What is in the visible exists also in the invisible, and what is in Brahms's mind is also here." The ultimate, albeit unreachible, is as real to the Asiatic mind as rice, and in the Bhagavad-Gita Arjuna is actually permitted to behold the embodied infinite. Indeed it is rather this present existence which India regards as the illusion, the maya. To see the stars we must wait for night, and to live we must die. Nor is it uninteresting to note in Hindu classics how those large and happy serenities of oriental view have softened personifications of death. - Sir Edwin Arnold.

Vanderbilt's Religion.

Commodore Vanderbilt is a friend of the late Dr. Deems, and one was about as clerical looking as the other. The two were riding in a Fourth avenue car one day, when two drunken men got in. One of the newcomers swore, and his companion reproved him for such conduct in the presence of a person. The offender thereupon, turning not to Dr. Deems, but to the old commodore, said, "You think I'm going to hell, don't you?" "No," said the commodore, "I hope not," and drank No. 2 said with conviction in reply to a glance of triumph from his friend, "He must be a Universalist." - New York Sun.

Charity Begins at Home.

Wealthy Merchant at an evening party. - Gentlemen, we will not allow this festive occasion to pass away, without remembering the poor. In one of my houses there lives a poor clerk whom I shall have to evict tomorrow unless he can pay his arrears of rent by then. Fritz, hand a plate round. - Dorfbarber.

A cigar smoker, or a cigarette holder, or a new or freshly burned clay pipe, in point of safety and cleanliness, is far superior to putting mouth to weed in smoking, and one's whole mouth and throat should be thoroughly cleansed with water after every smoke.

Hawaii has about 30 miles of railway and 250 miles of telegraph lines, and almost every dwelling and business house in Honolulu has its telephone. The city also has street railways and is lighted by electricity.

A writer has figured that of the 15,143 persons mentioned in "Appleton's Cyclopaedia of American Biography," as famous in American history 3,336 are college graduates.

In 1888 the civilized countries - that is, Europe, America and the European colonies and dependencies - produced \$41,000,000 tons of various grains, just a year's supply.

John F. Chamberlain of Washington is known as the United States Senator from the District of Columbia.

## J. FRANK BEERS, The Newark Jeweler. NEW YEAR AGAIN!

YES, and we are ready for the season with a full of Gold and Silver Watches, Diamonds, Gold and Silver Jewelry, Sterling Silver and Plated Ware.

To Suit All Pockets.

## WE HAVE CUT PRICES

To suit the times, and don't propose to let any go away empty. Why not do your shopping early and have your purchases laid aside for future delivery, and avoid the crowd of the last days? Remember, three weeks only to Christmas.

595 Broad St., Newark.

Near Central Avenue. Bloomfield Horse Cars pass the door.

## SEE

ALL YOU CAN. IT COSTS NOTHING TO LOOK AT THE FINE DISPLAY OF

Holiday Perfumes, Cologne Atomizers, Cut Glass Bottles, Pungents, Etc.,

At PETIT'S two stores

Prudential Pharmacy, - 925 Broad St.,

When shopping in Newark call in for a cup of hot chocolate, or a bottle of Violette Water, a box of Almond Meal, a bag of bath salt, Tooth Brush.

## HUYLER'S CANDIES

FRESH FROM THE FACTORY ALMOST DAILY.

We intend to have half a ton the Saturday before Christmas. better call early for candies.

Drugs, Chemicals, Toilet Articles, Etc.

## GEORGE M. WOOD, PHARMACIST.

20 BROAD STREET, Bloomfield.

Special Attention Given To the Accurate Compounding of Physicians' Prescriptions.

Open Sundays From 9 A. M. to 1 P. M. From 3 to 6 P. M. And from 7 to 9 in the evening.

## HOLIDAY GOODS.

Notice the following

LOW PRICES.

Skates, 50c to \$5.00; Sleds, 75c to \$3.00; Pocket Knives, 10c to \$1.50; Carpet Sweepers, \$2.50 and \$3.00; Razors, \$1.00 to \$2.50; Carving Sets, 90c to \$3.00; Table Knives, \$1.00 to \$3.00 per set; Scissors, all prices.

Open Evenings.

## S. PELOUBET.

326 GLENWOOD AVENUE.

BLOOMFIELD, N. J.

RAILWAY TIME TABLES.

Del. Lack. & Western R. R. Newark and Bloomfield Branch.

TO NEW YORK.

Leave Newark - 6:15 A. M. 6:30 A. M. 7:00 A. M. 7:30 A. M. 8:00 A. M. 8:30 A. M. 9:00 A. M. 9:30 A. M. 10:00 A. M. 10:30 A. M. 11:00 A. M. 11:30 A. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P. M. 4:30 P. M. 5:00 P. M. 5:30 P. M. 6:00 P. M. 6:30 P. M. 7:00 P. M. 7:30 P. M. 8:00 P. M. 8:30 P. M. 9:00 P. M. 9:30 P. M. 10:00 P. M. 10:30 P. M. 11:00 P. M. 11:30 P. M. 12:00 P. M. 12:30 P. M. 1:00 P. M. 1:30 P. M. 2:00 P. M. 2:30 P. M. 3:00 P. M. 3:30 P. M. 4:00 P.